

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.*

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## MIRACLES.

Professors of Christianity are ever ready to admit that many characters of Bible history possessed a power of controlling the natural elements in a miraculous manner; but to teach that men can be and are endowed with like power now, they look upon as bordering upon the presumptuously blasphemous, or at least as extremely fanatical.

The reason why God should endow a portion of mankind at one time with such extraordinary gifts, and withhold them at another, is by them considered beyond the reach of mortal ken to fathom; but that such is the case they consider undisputed. True, it is contended that the gifts and blessings by which the ministry of the primitive propagators of Christianity was attended were given for the purpose of establishing the Gospel in its infancy; but that when once it had struck root firmly and began to spread its branches around, these gifts were gradually withdrawn, being no longer necessary.

This seems a semblance of a reason, but its inconclusiveness and fallacy are evident when we query why the Jewish Prophets and Patriarchs before that time possessed similar power, with no such ends to accomplish. It is worse than inconclusive and fallacious too: it is derogatory to the character of truth to suppose that it is not sufficiently powerful to contend singlehanded with error, but must be accompanied with extraordinary

powers to strike the senses of its opponents and compel them by fear to subscribe to its precepts, instead of embracing them for their intrinsic worth.

They who are coerced into receiving a series of principles, either by fear of an unknown power or by physical force, are never honestly intelligent believers nor cheerful communicants; and such the Gospel required all who embraced it to be.

That the terrible wonders which inaugurated the mission of Moses were performed to establish his power among the downtrodden Hebrews, strike the haughty Egyptian monarch with awe, and hasten the deliverance of his suffering kinsmen from cruel bondage, is no reason why Elijah should possess a power by which he could recall the spirit of the widow's son to its mortal tabernacle and multiply the meal and oil to a suffering mother in Israel, or Elisha scare death from the pottage-pot and cause iron to swim like corkwood on the river's surface. Again, supposing for a moment that the miraculous powers which the Apostles possessed were given solely to aid the establishing and propagation of the Gospel, is there not as much necessity for them now as ever to assist missionary enterprise among the benighted natives of those dark lands that are yet unblest with heavenly light and ignorant of the plan of salvation? How much more useful would such powers be in converting the dusky sons

of India or Africa (always supposing they were given merely for the purpose of conversion,) than glass beads, tracts adorned with wood-cuts which the natives cannot understand, and blankets which the heat renders more troublesome than useful?

Two things are plainly evident with regard to the miraculous power: first, that such a power was enjoyed by various individuals at different times for about four thousand years; and second, that professed believers in the Bible among the various sects of the age are unable to furnish a satisfactory reason why it was so, and why it ceased to be. Now, believing as we do that there is a reason for everything, we will endeavour to unfold the secret, and peradventure we may discover that claims to such powers now are not so preposterous as many assume them to be.

In the first place, then, we find that all who were so privileged enjoyed another blessing of vast importance, which invariably preceded the power of working miracles,—namely, communication with the eternal worlds. By this the secrets of nature were unfolded to the privileged characters, and the economy of heaven and the powers of creative intelligence were understood to a degree, compared with which the science and boasted knowledge of the world are foolishness. But all those who possessed this preceding privilege were the undoubted recipients of an authority or Priesthood by the possession of which they could commune with eternal intelligences. Moses evidently possessed such a Priesthood communicated by Jethro or received from some other source, else he would have had no authority to ordain Aaron and his sons to a lesser Priesthood. (See Exod. xxviii. 41.) Elijah also possessed such authority when he could call Elisha from the plough; and the Apostles themselves had power given unto them by their Divine Master, which they in part communicated to those whom they placed in charge of any portion of the great work engaged in. As the people hearkened unto the teachings of God's inspired servants, these blessings were multiplied upon them; but as they sank into infidelity, wickedness, and idolatry, they were withdrawn from them—not "because they were no longer needed," but because the people were unworthy of them.

Yet all who enjoyed the privilege of communication with the eternal world were not necessarily workers of miracles,—as witness John the Baptist, who, although a great Prophet, performed no miracles.

Another thing is likewise evident—that whenever God had a recognized Priesthood upon the earth, the power of working miracles accompanied that Priesthood, and was manifested in a greater or lesser degree, according to the faith of those so empowered and the positions they were placed in.

As the Priesthood of God is given to bless mankind with happiness and lead them to eternal life, every adjunct of that Priesthood must have the same end in view, so that all miraculous manifestations were either direct blessings to the people, or, by aiding in working out the purposes of heaven, tended to bring about, by seemingly indirect means, blessings to all the worthy.

What we deduce from the foregoing is, that whenever the authority by which salvation is communicated existed upon the earth, the miraculous power accompanied it; and, *vice versa*, when miracles ceased entirely from the earth, the Priesthood no longer guided men in the ways of eternal truth.

Applied to the preaching of the Gospel, this holds good, as the language of Christ is plain and significant—"Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptised shall be saved; but he that believeth not shall be damned. *And these signs shall follow them that believe,*" &c. (Mark xvi. 15—18.) The signs were not alone to accompany the teachings of the Apostles, but those who believed and received salvation were to be blessed with the same gifts. Those who believed and were baptised received salvation, and the power of God attended them. Thus do we find the authority of the Creator, the salvation of the creature, and the power of working miracles inseparably connected. But some of these gifts were not what strictly speaking are called miracles. Thus Paul places faith, wisdom, and knowledge along with healings, prophecies, tongues, and miracles. (1 Cor. xii. 8—10.) Yet all were alike gifts and blessings and adjuncts of the Priesthood; and as such, wherever and whenever it ministered to the redemption of man, they accompanied

it, and stamped with the seal of Jehovah the sacred power which he owns, showing in unmistakable characters its vast superiority to the counterfeit impositions of man's originating. If, then, salvation is to be obtained now as it was two thousand years ago, the power of working miracles will be as much an accompaniment of it now as ever.

But it is viewed from the watch-tower of prophecy that the miracles of the last days stand out in bold relief. That power which in ancient times "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, turned to flight the armies of the aliens," raised the dead, and blessed the people of God in a thousand ways, will yet display its wonder-working powers in the salvation of Latter-day Israel and the destruction of the wicked and ungodly. When "the Lord shall utterly destroy the tongue of

the Egyptian sea, and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams and make men go over dry-shod" (Isaiah xi. 15);—when "he maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof" (Isaiah xxiv. 1);—when he shall plague those who assemble to make war on his people, smiting "every horse with astonishment and his rider with madness" (Zech. xii. 4);—when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths" (Zech. xiv. 12);—then shall the wicked and ungodly confess that the Lord of Hosts is a God of miracles, while his Saints shall rejoice in the salvation of Israel.

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## STEDFASTNESS.

BY ELDER THOMAS WALLACE.

Nothing of importance has ever been accomplished by any intelligent being without perseverance. This statement is fully justified by the common adage, "Rome was not built in a day." No feature in a person's character has more influence over his destiny for good or evil than firmness. When Joseph Smith, the leading spirit of the age, had first to grapple with the opposition which corrupt men offered to his mission, he found it necessary to meet their opposition with firm dependence on the arm of the Almighty. The world waged war relentlessly against the young Prophet and his mission in vain. They tried to dissuade him from his purpose; but he was firm as the everlasting hills. Threats were useless, and flattery fell unnoticed upon his ear. The irons of the jailer placed upon his wrists by illegal processes might mar his manly frame, but he feared them not. In vain the mob mixed lime with tar and steeped his body in the hellish mixture. In vain Missouri suborned hostile bands to tear him from his friends and home. Joseph withstood each fiery trial, firmly trusting in the Lord. He was not alone in all these struggles against cruel men. No. Others shared his sufferings and will yet share his glory. How good it is

to gaze upon the man who has stedfastly moved onward in the cause of eternal truth. No change of circumstances can stop him in his God-blessed career. He knows no fear with regard to his religion. To him, the work of God stands upon immutable principles. It cannot fail. Upward and still onward must be its unvarying course, for the Lord has stretched his hand forth and organized it: his voice from the courts of light has announced that the end of all other kingdoms is at hand. "Zion will rise and shine." The man of steadfast mind has learned to view things by the light of the Spirit of God; and hence his confidence. The advice of the poet is not only beautiful, but highly essential to every one who wishes to rise to an inheritance on the new earth—

"Be fixed in your purpose,  
For Satan will try you:  
The weight of your calling  
He perfectly knows."

The fact that many have been tried and overcome by the powers of evil ought to act as a warning to all who realize the importance of eternal life.

The weakness of humanity often leads the careless to grow weary in well-doing. They do not obtain the final reward daily:

comforts do not roll in upon them so fast as they desire them; their prayers for deliverance from trial are not immediately attended to; and, not being willing to "endure hardness as good soldiers," they "drop out by the way."

Were such individuals to reflect a little, they might obtain enough light to enable them to perceive that in the affairs of this world the prize cannot be secured till the race is run. Wages are not paid till the work has been performed. Gold must pass through the furnace in order to be purified.

Stedfastness in the prosecution of any work is highly essential to its completion. If a man desires to become strong in body, he must exercise himself in order to secure the wished-for vigour. By sitting still, the body becomes enfeebled. Its various parts being framed for active exertion, they naturally waste if they are compelled to remain inactive. The spirit of man is naturally active, busy, and ambitious. A strong mind cannot be found where the nature of the spirit is neglected. Like the body, the spirit must have scope for the

exercise of its inherent powers before it can display the glorious nature of its abilities. The exercise which body and mind require, in order to train them for perfection, must be attended to regularly, and not by fits and starts. "There is no royal road to greatness." We must climb the lofty steep by degrees—constantly, determinedly, yet cheerfully. The task has not those terrors about it which cowards dream of. No. Flowers of richest odour and brightest hue are to be found on those lofty heights which cannot be found anywhere else.

The garden of the Lord is only to be found where the eagle-eyed sons of stedfastness have climbed. The tree of life grows there. The presence of death is unknown. Light from the Lord gladdens the hearts of those who, putting their trust in his Almighty arm, are not afraid to face the storms of time, stand boldly forward in defence of truth, and by constant application prove themselves worthy of every favour which a kind and loving father generously bestows upon them.

## THE ESSAYIST.

### THE BRINGING FORTH OF MANKIND.

Our views of the probationary state and the bringing forth of the whole human family in their physical creation we underline with the important facts that the whole human family pre-existed and passed a spiritual state, that the spiritual creation was before the physical one, and that the latter is the clothing of the former with a body. This being understood, let us lay before our readers several views that may be taken of this clothing of the world with a body by the Creator—the incarnation of the millions of spirits destined to come through the great Adamic line.

Man has two natures—the spiritual and the physical. The spirit is properly the man; the body is the clothing of flesh which the Creator in the operations of his physical economy works out for the immortal being, or rather, to speak more correctly, the spiritual being. The spiritual being is often spoken of as the immortal part, &c.; but a juster classi-

cation would consider it in its own character—namely, spiritual, and consider the immortal as the stage beyond the mortal, through which the immortalized being has passed, and where the two great halves—the spiritual and the physical, are found united, purified, and glorified. Into these tabernacles of flesh the millions of the spirits of men are sent to partake of another nature, blending the two halves of existence into one being. With this double nature man passes through this state of probation, according to the Divine appointment, towards the end of creation and probation. That end is designed as glorious, and the object of him who has created by the operations of his economy and given to man a probation is worthy of a God.

The bringing forth of the great Adamic family into this physical and probationary state—the incarnation of the thousands of millions of spirits who have entered into this world of flesh has been through the



economy of generation. It is not our intention to discuss here the popular absurdities entertained relative to the creation of Adam, our common parent. We do not, however, believe that his creation was effected by the mixing up of a lump of clay and moulding it into a beautiful image, and animated, by the breath of the Creator being breathed into his nostrils, into a living soul. Such notions embody no very dignified ideas of creation and the Creator. We, however, can consistently say that all mankind now, as in the primitive creation, are created from the elements of the earth, and in them are the breath and spirit of the Lord. The essential facts remain the same, and what was true of Adam our father is true of all his offspring. They are created from the earth, and in them dwell the spirit and breath of the Creator. The children of the common father of mankind are created through the operation of the divine economy of generation. Be the process of the creation of that common father what it may, the millions of his offspring are clothed in flesh through the creative order of generation.

The human family, numbering thousands of millions, are considered to have one common origin or parentage. This consideration involves the unity of the human race. But the world-family destined to spring from Adam have not come directly through his loins, but through the loins of millions of fathers, yet all having the common Adamic parentage.

Remarkable indeed are the growths and progress of the human world!—wonderful is the creative unfolding of the human race! In viewing this feature of the creative economy, reflections spontaneously spring up and crowd into the reflective mind. How vast are the results that spring from apparently trifling causes! How vast—how numerous and important are the offspring of little germs! Thus, with man, the double germ of our race—the two halves of one perfect man—the male and female, bring forth a world. It starts with our first parents, Adam and Eve. They constitute the germ of the world. They are the root from which the great human tree springs. They increase, grow, and spread abroad until they number their thousands of millions of offspring; and thus will they increase through their generations, until

in the fulness of times the Adamic world-family will be complete.

In the growth of the human race we not only see illustrated how great results spring from small beginnings, but in it we see illustrated the Divine economy of creation. Therein we see how worlds are formed, how they grow from little germs into mighty worlds, and how they fill up their numbers of souls by generation. Moreover, when the consummation comes in, and the work of Christ becomes finished, and this world has reached the end of its probation, then will be seen, in its experience illustrated, how worlds are created—how their generations die in their mortal state—how they are redeemed—how they are regenerated and brought up into immortality—how they travel through their probationary course—how, when the fulness of their times comes in, there is a “restitution of all things,”—how, during their millennium, all is consummated which belongs to their probationary courses,—and how, having been created, fallen, dead, redeemed, and resurrected, they are presented as an acceptable offering to the Universal Father, that he may be all in all.

During the past six thousand years the world has been travelling towards that consummation; and thus it will continue, until the glorious final is reached. But no branch of the grand divine work of probation is yet complete as it will stand when it is delivered up to the Father of the universe. It is said by some that the work of Christ is finished, but such is not the case. The fact is, that not even the work of creation, much less that of redemption, is finished. God and Christ will give to each branch a broader fulfilment and a more complete and grander finishing than that yet given. Creation, redemption, resurrection, and the entire consummation of God's work and purposes of probation remain to be finished. The generations and growths and events of six thousand years, during the bringing forth of the family of Adam, have gone far to fulfil the Divine design, accomplish the Divine objects, roll on the Divine purposes, and finish the entire Divine work. Each dispensation of God to man has been as a step in the path towards the grand final, and all have blended together in their progressive successions and thrown themselves into the final dispensation. The dispensation of the first coming of Christ

accomplished in some of the branches of the Divine work; but it is the final dispensation itself that finishes. The dispensation of the fulness of times is the finishing dispensation of all things in the branches of creation, redemption, restitution, and full consummation of the probationary economy and state.

## HISTORY OF JOSEPH SMITH.

(Continued from page 493.)

[July, 1843.]

This so exasperated my feelings that I went with 200 men to inquire into the affair, when I was promptly met by the Colonel of the Militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had imbibed against said Joseph Smith—a man with whom they were not acquainted. I here agreed that the Church would give up their arms, provided the said Colonel Pitcher would take the arms from the mob. To this the Colonel cheerfully agreed, and pledged his honour with that of Lieutenant-Governor Boggs, Owen, and others. This treaty entered into, we returned home, resting assured on their honour that we should not be farther molested. But this solemn contract was violated in every sense of the word.

The arms of the mob were never taken away, and the majority of the Militia, to my certain knowledge, were engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs from sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene men were chased from their houses and homes without any preparations for themselves or families. I was chased by one of these gangs across an open prairie five miles, without being overtaken, and lay three weeks in the woods, and was three days and three nights without food.

In the meantime my wife and three small children, in a skiff, passed down Big Blue River, a distance of fourteen miles, and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends and made a tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home. Having found my family in this situation, and making some inquiry, I was informed I had been hunted throughout Jackson, Lafayette, and Clay Counties, and also the Indian Territory. Having made the inquiry of my family why it was they had so much against me, the

answer was, "He believes in Joe Smith and the Book of Mormon, God damn him; and we believe Joe Smith to be a damned rascal!"

Here, on the bank of the Missouri river, were eight families, exiled from plentiful homes, without one particle of provisions or any other means under the heavens to get any, only by hunting in the forest.

I here built a camp, twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th December. The camp having neither chimney nor floor, nor covering sufficient to shield them from the inclemency of the weather, rendered it intolerable.

In this dolorful condition I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and travelled one thousand and three hundred miles through the interior of the United States, and was frequently answered, "that such conduct was not justifiable in a Republican Government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to pre-judge a man, but in some circumstances the voice of the people ought to rule."

The most of these expressions were from professors of religion; and in the aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of November, the ground thinly crusted with sleet; and I could easily follow on their trail by the blood that flowed from their lacerated feet on the stubble of the burnt prairie!

This company, not knowing the situation of the country or the extent of Jackson County, built quite a number of cabins, that proved to be in the borders of Jackson County. The mob, infuriated at this, rushed on them in the month of January, 1834, burned these scanty cabins, and scattered the inhabitants to the four winds; from which cause many were taken suddenly ill, and of this illness died. In the meantime, they burned two hundred and three

houses and one grist mill, these being the only residences of the Saints in Jackson County.

The most part of one thousand and two hundred Saints who resided in Jackson County made their escape to Clay County. I would here remark that among one of the companies that went to Clay County was a woman named Sarah Ann Higbee, who had been sick of chills and fever for many months, and another of the name of Keziah Higbee, who, under the most delicate circumstances, lay on the bank of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and streams of the smallest size were magnified into rivers. The former was carried across the river, apparently a lifeless corpse. The latter was delivered of a fine son on the bank, within twenty minutes after being carried across the river, under the open canopy of heaven; and from which cause I have every reason to believe she died a premature death.

The only consolation they received from the mob, under these circumstances, was, "God damn you, do you believe in Joe Smith now?" During this whole time, the said Joseph Smith, senior, lived in Ohio, in the town of Kirtland, according to the best of my knowledge and belief, a distance of eleven hundred miles from Jackson County, and thinks that the Church in Missouri had but little correspondence with him during that time.

We now mostly found ourselves in Clay County—some in negro's cabins, some in gentlemen's kitchens, some in old cabins that had been out of use for years, and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy winter.

Thus, like men of servitude, we went to work to obtain a scanty living among the inhabitants of Clay County. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay County. A great degree of friendship prevailed between the Saints and this people, under these circumstances, for the space of two years, when the Saints commenced purchasing some small possessions for themselves. This, together with the emigration, created a jealousy on the part of the old citizens that we were to be their servants no longer.

This raised an apparent indignation, and the first thing expressed in this excitement was, "You believe too much in Joe Smith." Consequently, they commenced catching the Saints in the streets, whipping some of them until their howls gushed out, and leaving others for dead in the streets.

This so exasperated the Saints that they mutually agreed with the citizens of Clay County that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than forty or fifty inhabitants in this new county, they frankly sold out their possessions to the Saints, who immediately set in to enter the entire county from the General Government.

The county having been settled, the Governor issued an order for the organization of the county and of a regiment of Militia; and an election being called for a Colonel of said regiment, I was elected unanimously, receiving 236 votes in August, 1837; then organized with subaltern officers, according to the statutes of the State, and received legal and lawful commissions from Governor Boggs for the same.

I think, sometime in the latter part of the winter, said Joseph Smith moved to the district of country the Saints had purchased, and he settled down like other citizens of a new county, and was appointed the first Elder in the Church of Jesus Christ of Latter-day Saints, holding no office in the county, either civil or military. I declare that I never knew said Joseph Smith to dictate, by his influence or otherwise, any of the officers, either civil or military; he himself being exempt from military duty from the amputation, from his leg, of a part of a bone, on account of a fever sore.

I removed from Caldwell to Daviess County, purchased a pre-emption right, for which I gave seven hundred and fifty dollars, gained another by the side thereof, put in a large crop, and became acquainted with the citizens of Daviess, who appeared very friendly.

In the month of June or July there was a town laid off, partly on my pre-emption and partly on lands belonging to Government. The emigration commenced flowing to this newly laid off town very rapidly. This excited a prejudice in the minds of some of the old citizens, who were an ignorant set, and not very far advanced before the aborigines of the country in civilization or cultivated minds, fearing lest this rapid tide of emigration should deprive them of office, of which they were dear lovers. This was more plainly exhibited at the August election in the year 1838. The old settlers then swore that not one "Mormon" should vote at that election; accordingly they commenced operations by fist and skull. This terminated in the loss of some teeth, some flesh, and some blood. The combat being very strongly contested on both sides, many "Mormons" were deprived of their votes, and I was followed to the

polls by three ruffians with stones in their hands, swearing they would kill me if I voted.

A false rumour was immediately sent to Far West, such as two or three "Mormons" were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house. Said Joseph Smith came with them. He inquired of me concerning the difficulty. The answer was, Political difficulties. He then asked if there was anything serious. The answer was, No, I think not. We then all mounted our horses and rode on to the prairie, a short distance from my house, to a cool spring near the house of Esquire Black, where the greater number stopped for refreshment, whilst a few waited on Esquire Black. He was interrogated to

know whether he justified the course of conduct at the late election, or not. He said he did not, and was willing to give his protest in writing; which he did, and also desired that there should be a public meeting called; which, I think, was done on the next day.

Said Joseph Smith was not addressed on the subject, but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would live in peace, enjoying those blessings fought for by our forefathers. But while some of their leading men were entering into this contract, others were raising mobs; and in a short time the mob increased to two hundred and five, rank and file, and they encamped within six miles of Adam-on-di-Ahman.

(To be continued.)

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## THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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SATURDAY, AUGUST 6, 1859.

THE OLD BOOK DEBT.—We are reminded that we are under a promise to the Saints in this Mission to allow them the privilege of concluding the warfare commenced by them last year against the old book debt. They battled nobly then, and manifested a willingness to continue their efforts until the whole debt was cancelled and this and the adjacent Missions were made free. But we deemed it wisdom, under all the circumstances, to divide the task, promising to renew the call the first favourable opportunity. The Saints had proved the sincerity and strength of their religious faith by their diligence and good works. They were then counselled to turn their attention and efforts for awhile to their own emigration, and we felt assured that the Lord would bless them; and the Saints universally acknowledge that he has abundantly blessed them in means and circumstances as well as in their spirits, and that they have experienced the joy and satisfaction resulting from a faithful discharge of duty and a consciousness of having received the smiles and approbation of the Lord upon their labours. Since December last, when we gave the Saints that counsel, to the end of last quarter, about seven months, they have saved in small amounts and sent to this Office for that purpose, from their daily earnings, the sum of £3,144, being about five times more than the whole amount ever sent up before from that source. They have also gained an experience in economy, through the blessing of the Lord, which is of almost incalculable value to them.

But the Church and cause of God is progressing on the earth. The experience of the past few years has proved that the Saints in Zion must depend upon themselves rather than on their enemies for many of the necessities of life. Isolated as they are, and shut out by thousands of miles of desert and mountains from all steam communication, they have long understood that they would some time have to manufacture much of their clothing and other necessities. The time has arrived when their theories are to be reduced to practice. The liberality with which the Saints donated



to the book debt last year placed at the disposal of the President, in addition to the Tithing, about £3,400 sterling, which he would not otherwise have had, and with which he has been able to complete the purchase of a large amount of machinery, which has been forwarded to the Valley. This machinery is to be put in operation for the benefit of the Saints, to introduce home manufacture among them, and save the thousands and tens of thousands that are annually paid away to our enemies for the very necessities which might be created by themselves, and at the same time furnish employment to many of our brethren and sisters who are accustomed to that kind of labour.

Now, a moment's reflection will convince the Saints that it cannot be made available without the erection of buildings in which to place and set it in motion. These buildings cannot be erected without much outlay of labour and material, which, like the machinery, can only be procured with money. The Saints in Zion are still suffering from the effects of last year's movings and drivings, and consequent loss of crops; yet they are willing and ready to respond to any call on their liberality and to bestow of their labour and substance for the welfare of the kingdom and the good of the cause. The faithful Saints in Zion set no limits to their exertions, no bounds to their liberality for the cause, even to the consecration of all they have. We are confident that the Saints in this country are not behind their brethren in Zion in good wishes and fervent desires for her prosperity; and that they are not behind them in good works, their past acts do abundantly show. It is therefore with the greatest confidence and reliance upon their faith and good works that we again bring this matter to their notice. A cheerful reply will give them the satisfaction of knowing that they are free, and at the same time testify to themselves and their brethren in Zion that they are heart and hand with them in every good thing that shall have a tendency to strengthen and establish Zion. The call is as urgent, the good to be accomplished as great and permanent, the necessity as pressing, and the benefit which the Church will derive from it as material as was that of last year. The money is due to the Church, and the Church needs it. We therefore confidently anticipate that the Saints will cheerfully embrace the opportunity which they have long been expecting, and entirely pay off the old book debt.

For the gratification of those Conferences and Pastorates that were fortunate enough to pay off all or nearly all their debts last year, we say that the call is to *all*, and is by no means confined to those Conferences and Pastorates that are still in debt. It is general and extends to every Saint in the Mission, and we expect it will be as universally responded to. The donations from those Pastorates and Conferences that are still in debt will be applied to the liquidation of their respective debts until they are paid. After which, the surplus, together with the donations from those Pastorates which have no debts, will be appropriated by the Presidency to the payment of the debts due to this Office from foreign and adjacent Missions, which were incurred in opening those Missions and introducing the Gospel to those nations. After the money has been applied, each Conference and Pastorate will be informed of the particular Mission which has received the benefit, and the credit will be given in the name of the Conference and Pastorate that has so generously stepped forward to their relief. We hope that none will feel that they are not interested in this call—that no Conference or Pastorate will feel, because they were blessed above their neighbours and were able last year, through the blessing of the Lord and their own exertions, to free themselves from debt, that therefore they are not interested. Such is not the spirit of the times or of this Mission. We hope that none will get so far behind that spirit as to feel themselves exempt.

When we first made the call last year to pay off the old book debt, it amounted to £6,885. At the close of the year it was £3,448. It has since been wasting away, till at the end of last quarter it amounted to £2,863. One more effort equal to that put forth last year will completely clear it off. We wish this money all sent in by the end of the present quarter, that it may be in readiness for any call that may be made by the President this fall. We suggest and recommend the Saints to devote each a week's wages. This we are confident will be sufficient for the purpose; and of all the plans adopted last year, this operated the best. Here we wish to give a little counsel for the special personal benefit of the Saints, that they may accomplish the object in view without greatly inconveniencing themselves. For instance, they have seven weeks to operate in. We suggest that they take one-seventh of their wages each week for that purpose, and live upon the remainder. If a man earns fourteen shillings per week, let him hand two shillings to his President, and pay his Tithing and live upon the remaining twelve shillings, and so continue to do until the week's wages is donated, taking care to create no new debt, that themselves as well as the Mission may be free. If all will do this, the object will be accomplished; and, with the exception of a little more economy than usual, the Saints will scarcely feel it, and will secure the blessing of the Lord upon their labours and means.

The Saints are encouraged to enter cheerfully and heartily into this work by the fact that there is no new debt accumulating. The order which has been introduced, and which is at present observed throughout the Mission, if persevered in, will effectually prevent the accumulation of any debt hereafter. Let them, then, answer to this call, faithfully observing the counsel here given, and they will be blessed of the Lord in so doing.

## THE VISITOR.

### A SAINT AND TWO GENTILES.

The first hours of a July morning have passed away; my plans for the journeys of the day are complete; and as I emerge from the gloomy portion of the town, I see the sky blue and bright, promising to favour my journey with fine weather. I confide myself to a train of carriages to bring me by rail the first ten miles of the way. It swiftly crosses the bridges and speeds through the tunnel; and before a half-hour is passed, I find myself in close proximity to brother Felix's house, and see him stand in his garden.

"Good morning, brother F. ! As I was so near, I thought I would just call in. How are you?"

"Very well, brother B., thank you. I did not think of seeing you to-day; but I hope you are well."

"Yes, brother F., I am pretty well, thank you. Let us go and see Mrs. and Miss F. I presume they have no objection to see me, though they are not in

the Church, and, I suppose, do not know me personally?"

"Yes; my daughter has heard you preach once, and felt very much interested in your remarks; and I dare say my wife will also be glad to see you. I will introduce you to them presently. Come and seat yourself first awhile here in the parlour."

"Very well. This is a nice place. And here is the *Star*. Do you not think this an excellent Editorial in Number 24? I much admire it myself."

"I have not had time to read it, brother B.; but I dare say it is good."

"What! Do you mean to say you have no time to read the *Star*? I am really sorry to hear you talk like this. The *Star* and the other publications of the Church ought to be the first things read by you; and I am pretty well sure you have time to read the papers of the Gentiles: so there is certainly no excuse left

for you; and I hope you will not let me hear you talk like that again."

"I have to see to my garden and other things, besides the work for my employer, and have indeed little time left at my disposal. But we will talk about that another time. I will now introduce you to Mrs. and Miss F. in the next room." (Introduces me.) "Here is Mr. B., a minister of our Church. I hope you will entertain him well during the short time he will stay; and I must go to see some of my friends whom I promised to meet about this time, and cannot stay any longer. Good bye, brother B. I shall see you again some day."

"Good bye to you, then, if you must go; and good morning to you, Mrs. F., and to you, Miss F. I am happy to make your acquaintance to-day."

"So are we glad of the privilege of seeing you here; and we hope you will stay with us a few hours, that we may converse upon a few points of your religion, which we are desirous of understanding."

"I am glad to hear it, especially as I did not expect to find you ready to hear much about religion, as I was led to believe your disposition to be quite different from that."

"Were you, indeed? We are both certainly sorry for that. But as we are generally excluded from the privilege of conversing with the officers of your Church, and as Mr. F. rarely, or, we might say, never introduces your religion, there is little opportunity for any one to ascertain our dispositions or opinions concerning it; and therefore reports about it must necessarily be mere conjecture, if nothing worse."

"Indeed! I thought you positively refused to hear anything about it, and disliked to see the Saints."

"We never dislike to see any of the Saints at all, though we do not intrude upon their company; and we always read the *Stars* with delight as soon as we can have them, and admire their contents. But a few points, which we desire to have elucidated, we will, with your permission, bring before you."

"I am ready and most happy to enter into any explanations about anything you choose. Bring the *Stars* and books containing the passages which require illustration."

*Stars* and books are readily brought, passages referred to, and a lively conversation ensues, continuing several hours; after which, dinner is prepared and enjoyed, and subsequently Miss F. proposes to accompany me to the town I purpose next to visit, in order to show me a nearer way; and afterwards, when proceeding on my way alone, I meditate upon the day's occurrences, contrasting the heedless negligence of brother F. and his unconcerned and precipitous relinquishment of my company for that of his Gentile "friends," with the inquiring disposition, the evidently cordial kindness, and apparent appreciation of my visit evinced by those of his own family, and questioning myself, How many of those who are believed and represented to be averse to the Church might, by assiduous and wise labours, by reasonable teaching, and prompt exemplification of the Saints' religion, be brought to enjoy with us the saving influence of the Redeemer's Gospel?

## CORRESPONDENCE.

WALES.

Edgorn Seion Office,  
Swansea, July 16, 1859.

President Calkin.

Dear Brother,—Knowing that it is my duty to acquaint you with the movements of the work of God in this Mission, I will endeavour my best to give you the information required.

I visited all the Conferences during the last three months, with the exception of one, which I had visited in the last week

of the preceding quarter; and from what I could learn through my travels in the midst of the Saints, I can say that there is a good feeling, on the whole, prevailing throughout the Mission.

Much attention has been paid this season to out-door preaching, which has been attended with good success. Judging from what is told me by the Presiding Elders and from what I perceive myself, there seems to be a greater inclination on the part of the world to listen to our preachers and to inquire after our prin-

ciples than has been for some years. The brethren also experience more freedom, when speaking to them, than they have felt for a considerable time.

I believe that this can be chiefly attributed to the fact that our brethren have reformed a little in this particular point. They have paid good attention to the instructions given by you through the *Star* from time to time touching this matter, and more particularly to those given at the Special Council, which were translated and published in the *Udgorn*.

We baptised 116 in the last six months, which you can see on the Report; and one of the brethren wrote to me the other day, stating that he baptised five in his Conference during the first week of this quarter; and the same spirit seems to brood over all the Conferences. You can learn from the Report likewise that our number was not so much diminished through excommunication, during the past six months, in proportion to the number baptised, as has been the case on many former occasions.

Concerning our financial efforts, you understand those from the Financial Reports. The officers and the Saints have a determination in them to press forward continually and to keep up with "the spirit of the times."

My desire and determination is to do all in my power to carry out your counsels and impart salvation to the Saints.

With kind remembrance to you, I remain your fellow-labourer in the kingdom of God,

BENJAMIN EVANS.

#### ENGLAND.

Birmingham, July 20, 1859.

President Calkin.

Dear Brother,—Having just returned from a series of visits to the Conferences of this Pastorate, I will endeavour in a brief manner to show you the good spirit which prevails among them.

The Presidents of Conferences and the Travelling Elders continue to progress with the work, applying themselves diligently to the carrying out of all instructions received through the *Star* and from myself. My own experience and the testimonies of the brethren justify me in saying that the Priesthood, almost without exception, throughout this Pastorate,

are perfectly united in spirit and in their labours to build up the kingdom of God; and they are blessed very greatly. They have the love and confidence of the Saints, and they use their influence wisely.

The excellent feelings and good works of the Saints are incontrovertible evidence of the success of the brethren's labours.

The Saints have generously responded to all calls, and their offerings have generally been beyond our anticipations.

Our preaching and testimony meetings are conducted as we have been directed through the *Star*, and are generally well attended. We have baptised a number of new members, and some of those who had fallen aside have been reclaimed.

Open-air preaching is attended to very extensively in the Pastorate, and very successfully, as far as large and attentive meetings are concerned; and we have a good prospect of making additions to the Church. As an instance of a remarkable change of feeling here, I may mention that an Anti-Mormon Lecturer published his intention to hold forth in one of our large halls on the "Horrors of Mormonism," about two weeks ago; but the people here, having learned a little wisdom from the past, did not think it worth their while to listen to the lying lectures of a wicked man; and the lectures, through lack of hearers, were postponed until a future time. But as renting halls and printing bills prove rather expensive, it is thought that the "Horrors of Mormonism" will not be declared for some time to come. Having heard that the above lecture was to be delivered, I gave the Saints here some counsel on the subject, which they strictly attended to, and which no doubt helped to bring the Anti-Mormon to his miserable end; and I am certain that if the Saints in all places would be consistent and give no countenance or support to the enemies of the work of God, we should hear less of Anti-Mormonism.

The preaching practice at our private Priesthood meetings is received as a boon by the brethren here, and they attend these meetings well. We will establish these improvement meetings, as recommended in the *Star*, as extensively as possible.

Praying that God may continue to bless you in all your labours,

I remain yours very faithfully,

W. BUDAK.



## SOUTHAMPTON PASTORATE.

Southampton, July 15, 1859.

President Calkin.

Dear Brother,—I am pleased at embracing the present opportunity of reporting to you the condition of this Pastorate.

The Saints in the Southampton Conference, under the Presidency of Elder Hanham, are manifesting the interest they take in the work of the Lord by the payment of Tithing and the freedom with which they respond to any call made upon them in the shape of donations, as also by the willing attention given to all counsel imparted to them. They feel the great importance of gathering, and are learning that, to gain the help of the Lord, they must help themselves.

In the Reading Conference there is generally a more energetic spirit manifested, though there are some who sigh for "Mormonism's" palmier days—those good old times, when every man thought himself justified in doing as he pleased, and (in the estimation of such,) none daring to make him afraid. Such consider the Lord and his servants hard masters, while those who live up to "the spirit of the times" rejoice at the de-

velopment of the work, and desire to labour that they may thereby gain God's approval.

In the Dorsetshire Conference the Saints have made good improvement, and are prepared to continue in well doing. Their works are evidences of their faith in the necessity of working out their own salvation.

Presidents Hanham, Reed, and Astle, with the Travelling Elders, are one with me, labouring with diligence to carry out all counsel imparted to them. The number of baptisms during the past half-year have been small, but the internal progress of the Saints generally and the Priesthood particularly, brought about by their faithful observance of the counsels imparted through the *Star*, will, I trust, enable us to represent greater additions to our numbers of such as shall be saved.

The visit of President Budge has been productive of much good. The Saints, as a rule, honour his counsels and attend to his instructions.

I feel well myself, rejoice in my labours, and desire to see the work prosper committed to my charge.

Praying that the blessing of the Lord may rest with yourself and Counsellors,

I remain yours faithfully,

WILLIAM MOSS.

## AMERICAN ANTIQUITIES,

## CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 467.)

(From a letter by Mr. E. G. Squier, read before the American Ethnological Society, Oct. 17, 1849.)

"I have been able to pay some attention to the antiquities of the country. I have succeeded to an eminent degree in obtaining the confidence of the Indians, and have secured some of their vocabularies. In fact, the Indian Pueblo of Subtiava has presented me a formal address, written in the aboriginal tongue, and would rise in arms to-morrow at my call. In presenting it, the spokesman exclaimed, with startling emphasis, 'The Spaniards have had their feet on our necks very long. We hope the sons of Washington will overwhelm them as they have us. We hate them!' The Indians of Subtiava have dug up for me a number of their buried idols, and are now exhuming more. They impose but one condition—that I shall have no Spaniard with me when I go to see them, and shall keep the localities

secret. These idols, though much smaller, closely resemble those of Copan in workmanship, and were no doubt dedicated to the same or very similar purposes. I have eight in my possession, ranging from five-and-a-half to eight feet in height, and from four to five in circumference. Some of the statues to which I have referred have the same elaborate headdresses with others of Copan: one bears a shield upon his arm, another has a girdle, to which is suspended a head, and still another has rising above its head the sculptured jaws of an alligator. All are very ancient, and the places of their deposit have been handed down from one generation to another. Many of these have been removed and are scattered over the country; and some, I believe, have been sent abroad. A number still remain; but the largest of all I brought away with me, at the cost of a day's hard labour, and at

great risk in passing fifteen miles upon the lake, in a gusty night, and a boat, scarcely able to sustain the great weight. This had resisted the exertions of twelve men on one occasion: after moving it a few rods, they had abandoned it in despair. The boatmen thought me mad, and crossed themselves devoutly when I proceeded to carry it away. 'The Indians of Honduras,' says Herrera, 'worshipped two images, male and female,' which they called 'the great father, and the great mother,' and of which he says, a little further on, the sun and the moon were also representatives. I have heard of other localities similar to this, which I propose to visit; and shall therefore not repeat what is told me concerning them. I must not, however, forget to mention that there has lately been discovered, in the province of Vera Paz, 150 miles north-east of Guatemala, buried in a dense forest, and far from any settlements, a ruined city, surpassing Copan or Palenque in extent and magnificence, and displaying a degree of art to which none of the structures of Yucatan can lay claim."

(From a letter by Dr. S. P. Hildred to the President of the American Antiquarian Society, dated "Marietta, Nov. 3, 1812.")

"In removing the earth composing an ancient mound in the streets of Marietta, [Ohio,] on the margin of the plain, near the fortifications, several curious articles were discovered. They appear to have been buried with the body of the person to whose memory the mound was erected. Lying immediately over or on the forehead of the body, were found three large circular bosses, or ornaments for a sword-belt or a buckler: they are composed of copper overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the centre, and measure two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates, by which they were fastened to the leather. Two small pieces of the leather were found lying between the plates of one of these bosses. They resemble the skin of a mummy, and seem to have been preserved by the salts of copper. The copper plates are nearly reduced to an oxide, or rust. The silver looks quite black, but is not much corroded, and in rubbing is quite brilliant. Two of these are yet entire; the third one is so much wasted that it dropped in pieces in removing it from the earth. Around the rivets of one of them is a small quantity of flax or hemp, in a tolerable state of preservation. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword-sabbard: it is six inches in length and two inches in breadth,

and weighs one ounce. It has no ornaments or figures, but has three longitudinal ridges, which probably corresponded with the edges or ridges of the sword. It seems to have been fastened to the sabbard by three or four rivets, the holes of which remain in the silver. Two or three broken pieces of a copper tube were also found filled with iron rust. These pieces, from their appearance, composed the lower end of the sabbard, near the point of the sword. No signs of the sword itself were discovered, except the appearance of rust above mentioned. Near the feet was found a [round] piece of copper weighing three ounces. . . . It [the mound] has every appearance of being as old as any in the neighbourhood, and was, at the first settlement of Marietta, covered with large trees. . . . The bones were much decayed, and many of them crumbled to dust on exposure to the air."

(From John Baily's "Central America," published in 1859.)

"On the left bank of the river Motagua, in the lands called Quirigua, about six leagues from the town of Yzabal, on the Gulf of Dulce, there are some remains of antiquity, that, were they better known, would excite the admiration of archaeologists. They consist of seven quadrilateral columns, from 12 to 25 feet high, and three to five feet at the bases, as they now stand; four pieces of an irregularly oval figure, 12 feet by 10 or 11 feet, not unlike sarcophagi; and two other pieces, large square slabs, seven-and-a-half feet by three feet, and more than three feet thick. All are of stone resembling the primitive sandstone, and, except the slabs, are covered on all sides with sculptured devices, among which are many heads of men and women, animals, foliage, and fanciful figures, all elaborately wrought in a style of art and good finish that cause surprise on inspecting them closely. The columns appear to be of one piece, having each side entirely covered with the figures in relief. The whole have sustained so little injury from time or atmospheric corrosion, that, when cleared from an incrustation of dirt and moss, they show the lines perfect and well-defined. Evidently they are the performances of a skilful and ingenious people, whose history has been lost probably for ages, or rather centuries. . . . Investigation as to their origin and purpose would lead into a labyrinth of conjecture. They suggest the idea of having been designed for historical records rather than mere ornament; and as so little is known of this country previous to the subjection of it by Pedro Alvarado and others, they well deserve the scientific consideration of antiquarians."

(To be continued.)

## PASSING EVENTS.

**GENERAL.**—Warlike preparations are reported to be still actively carried on at Toulon. A Naples letter states that of the 270 prisoners taken in the Champ de Mars, two have been condemned to death, and all the rest to hard labour for the whole term of their lives. An official message declares the abdication of the Grand Duke of Tuscany in favour of his son. It is stated in the Turin journals that the Sardinian army, reinforced by recruitments in Lombardy, is to be raised to 100,000 men. Telegraphic communication with Lombardy is now restored. Constantinople journals report brigandage and outlawry to be fearfully on the increase in Albania.

## MEMORABILIA.

**RAIN** never falls in Peru, South America.

**HINTS TO PUBLIC SPEAKERS.**—In a large square room, the best place to speak from is at one of the corners, with the voice directed diagonally towards the opposite corner. In rectangular rooms, it is better to direct the voice along the length of the room than across. A low ceiling conveys sound better than a high one. It is better to speak from near a wall or a pillar than at a distance from it.

**TO TELL THE BREADTH OF A RIVER BY MEANS OF THE BRIM OF A HAT OR THE PEAK OF A CAP.**—Place yourself at the edge of one bank, and lower the brim of your hat or the peak of your cap till you find the edge of it cuts the other bank; then steady your head and turn round gently on your heels to some level ground on your side of the river, and observe where your eyes and the edge of the hat brim or cap peak again meet the ground. Measure that distance, which will be very nearly the breadth of the river.

**TO TELL THE DISTANCE OF AN OBJECT BY MEANS OF TWO RODS.**—Take two rods of unequal lengths, and drive the shorter one into the ground (say close to the edge of a river); then measure some paces back from it, and drive in the other, till, on looking over the tops of both rods, you find your sight intersects the opposite bank. Pull up the first rod, measure the same distance from the second rod, in any direction the most horizontal, and drive it as deeply into the ground as before. Then, looking over them again, if you observe where the line of sight terminates, you will have the distance required. This method, however, is applicable only to short distances.

## VARIETIES.

"At one of the last meetings of the Academie des Sciences, at Paris, M. Guerin Meneville, produced a number of wheat stalks of more than seven feet in height, each of them bearing splendid ears. This fine species of wheat was obtained from five grains that were found in an Egyptian tomb, where for thousands of years they had been preserved from all external influence. Sown in 1849, they grew up luxuriantly and yielded a 1,200-fold produce."—*Boston Traveller*.

**ANCIENT MANUSCRIPTS.**—The following is from an old copy in our possession:—*"The Epistle of Paul the Apostle to the Laodiceans.*—1. Paul an Apostle, not of man, nor by man, but by Jesus Christ, 2. To the brethren which are at Laodicea: Grace and peace be with you from God the Father and the Son Jesus Christ. 3. I thank my God in all my prayers that you remain steadfast in him and in all his works, waiting upon his promises to the day of judgment. 4. And be not seduced by some unprofitable talkers, who go about to cause you to fall from the Gospel which was preached unto you by me. 5. O that they that were instructed by me might serve to the profit of the Gospel of truth, and become diligent in good works of eternal life. 6. And henceforth are my bonds manifest which suffer for Christ's sake. 7. Whereof I rejoice in heart, and account it eternal salvation, 8. That such is done through your prayers by the working of the Holy Spirit, whether by life or death. 9. For I have a will and joy to die in Christ, who will through the same mercy give you to have the same love and to be of our mind. 10. Therefore, beloved brethren, as you have heard in my presence, that keep and finish in the fear of God; so shall you have eternal life; for God will work it and perfect it in you without delay. 11. My beloved, rejoice in the Lord, and take heed of them that are desirous after filthy lucre. 12. Let your prayers be manifest unto God, and remain firm in the knowledge of Christ. 13. And do that which is meet, convenient, just, and